



INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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WINNIPEG, CANADA

FEBRUARY 1957

Hobbemas Appeal Eviction

OTTAWA—Unless and until an Alberta judge rules otherwise, the 118 Cree Indians on the Hobbema Reserve in Alberta, whose qualifications have been challenged will return to full Indian status and the right to share in any band money.

This is the immediate effect of the appeal from the decision of the Indian Affairs Register which was filed in Ottawa, Feb. 4th. While the Indians, members of the Samson Band, have not been removed from the reserve, certain monies have been held back since the ruling of the registrar that they were not entitled to be registered as treaty Indians. Until an appeal had been launched that ruling prevailed.

The appeal, received here Feb. 4, 48 hours ahead of the deadline, means that the original petition from other members of the band, claiming that these Indians had no right to live on the reserve and share in the rich oil income which will be enjoyed by the band, will be forwarded to the district judge. Under the Indian Act, the judge has the same sweeping powers conferred on any Royal Commission. In other words, he can employ counsel to help him, call his own witnesses and review all aspects of the case if he feels necessary.

Sub Judice

Meanwhile, in the House of Commons, references to the case itself will be sub judice. But this does not necessarily mean that there can be no reference to the Indian Act itself.

The Hobbema case is one of several hundred actions taken under the amendment to the Indian Act in 1951 which provides that any 10 Indians in a band could challenge by petition the eligibility as treaty Indians of any other members.

Section 12 of the act describes those not entitled to be registered as Indians including anyone who was allotted half-breed lands or scrip after the Riel rebellion or their descendants.

While there have been a number of petitions on the basis of Section 12, the Hobbema case is one of only a few where it was alleged that the ancestors of

(Concl. p. 8, col. 4)



First row (seated), left to right: Mr. R. Leonard, P.T. Instructor; Mr. Guy Bremault, Industrial Arts Teacher; Rev. Father M. St. Jacques, Languages Professor; Rev. Fr. C. Ruest, Principal and Superior; Sister St. Florence, Teacher; Sister Cecile de Rome, Home Economics Teacher and Nurse.

Second row, left to right: Vernon Mainville, Melvin Courchene, Matthew Beaver, Michael Courchene, Richard

Jourdain, Garry Mainville, Ralph Mainville, Dario Fiddler, Sylvia Desmoulins, Deana McLauren, Irene Houle, Jenny Petequan, Victoria Wanagamik, Louise Wesley.

Back row, left to right: Thomas Burns, James Jack, Roy Lac Seul, Andy Lac Seul, Alec Medecin, Stella Descontie, Gertrude Barbeau, Betty Petequan, Mary Jane Skead, Norma McKenzie, Annie Wesley.

(St. Jacques Photo)

Kenora Indian Junior High School Progress

The Kenora R.C. Indian School has its Junior High School since September 1952. It started humbly with six pupils. Since then, the number of students has increased steadily. We count now 25 pupils in Grade 9 and 10.

From the first group, two girls, Dorothy Desmoulin and Myrna Greyeyes, have graduated as practical nurses at the St. Boniface School of Nursing.

One boy, John Pete Kelly, is completing his Grade 12 at the

Indian School at Lebret, Saskatchewan.

With the firm conviction that a complete education is of great importance, six students of the Kenora R.C. School, after successfully completing Grade 10, are gone to Lebret to finish their high school. They are: Rudolph Fontaine, Joseph Seymour, Alvin Graves and Helen Nanawin, all in Grade 11. Betsy Odjick, of

the same group, is studying in Pembroke, Ont.

Elroy Jourdain is a student at the Manitoba Technical School, Winnipeg, and plays hockey for the Monarch Juniors. Charlie Courchene and Alphonse Guimond are playing on the same team and working in the City of Winnipeg.

More than ever, Indian boys and girls are looking forward for a better education in order to become useful citizens thus showing that they are not inferior to any one else.

Manitoba Passes First Half of Test

Nearly one year has passed since Indians were given limited drinking rights in Manitoba and, so far, very few complaints have been made to the attorney-general's department about their behavior.

A department official said that Indians, on a two-year trial period, have caused little or no more trouble since receiving the right to enter beer parlors and other drinking privileges than they did when they consumed their alcohol "behind billboards and in vacant lots."

Strong representations had been made against allowing Indians into beer parlors when the new government liquor act was being framed last year.

Vote On Lease Ruled Out

CARDSTON—A secret ballot vote by 458 members of the 2,500-member Blood Indian tribe held here Jan. 18, to decide whether the band would renew the Prairie Blood Agricultural Lease to white farmers in 1959, was declared void by Indian Agent Larry Hunter, because less than 50 per cent of the eligible voters cast ballots.

In 1948, the Blood band leased 36,000 acres of land for 10 years to white farmers on the north-east corner of the reserve. The

lease expires during the first part of 1959. Since 1948, rental fees from the land have given Blood tribesmen thousands of dollars annually.

Mr. Hunter said the 458 who cast ballots, were considerably less than the total eligible voters over 21 years of age. He added that another vote will be held in the near future. The voting was held as band members collected \$15 each or a total of about \$40,000 from the tribe fund, which is made up in part from receipts from the leased land.

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WHAT THE PRESS SAYS

Mr. Pickersgill Goes Too Far

Perhaps the most shocking development yet in the scandalous story of the Indian evictions is the bland announcement by Immigration Minister Pickersgill that he is holding "for consideration" a petition addressed by representatives of the Alberta Indian tribes to Her Majesty the Queen.

The exact legal effect of a petition to the Crown, under modern conditions, may be a matter of dispute. There is no doubt, however, that the right to petition the monarch is one of the oldest and most firmly established rights of British subjects, specifically guaranteed by Magna Carta and by the Bill of Rights of 1689. To the Indians it has a special symbolic value, because the old treaties with the various tribes, now so casually violated, were all made in the name of Queen Victoria or her predecessors.

For a cabinet minister to intercept a petition to the Queen is a monstrous piece of arrogance, as well as a gross affront to Her Majesty. It becomes doubly serious when the minister is aware, as he must be, that his own conduct is criticized in the petition.

—Edmonton Journal

LETTER TO THE EDITOR

Bloodvein Indian Reserve

Princess Harbour, P.O., Manitoba

January 2, 1957

Dear Sir:

I'm taking this opportunity in wishing you and your staff a Very Merry Christmas and a Happy New Year on behalf of all the Bloodvein Band and myself.

Times were a little hard for the first part of this winter, however, we received \$500.00 from the government for road work to be done on the Reserve which was a great help.

As for Brother Leach, O.M.I., he has been teaching here a long time. My wife is now in her fiftieth year and Brother taught her and he is teaching our children and if he spends another year here he will be teaching our grandchildren. Of course, he is now teaching a third generation, but they are from Little Grand Rapids, Manitoba. That's a long time to be teaching around the district — we hope he will teach many more generations to come.

I read a lot about education in your paper; however, I don't think that there is very much done about it and my own personal idea is if the government would build a High School in the Province of Manitoba, which is what I am now writing about; it would be of great benefit for many boys and girls who would like to attend High School. At present, we have to send our boys and girls to other provinces and most of the time they tell us there is no room, which is true. We all know that education is what's needed nowadays. A boy or girl can't find work unless he or she has an education.

(Signed) **CHIEF A. J. COOK.**

May God bless abundantly the sacrifices which have been poured into it for the past twenty years, and the bright hopes which mark its preparation for a triumphant silver jubilee.

The Impact of the White Man on the Indians

This is the sixth article in a series entitled:

THE CANADIAN INDIAN — A SURVEY

Early Visitors

Despite the popular opinion, Columbus did not discover America. No doubt exists among historians that Indians of the eastern seaboard saw white men more than 500 years before Columbus. The first known white visitor — others may have preceded him — was a Norseman named Thorfinn Kerlsefni. In 1,007, he attempted to settle in what he called "Vinland," believed to be near Newport, R.I. He and his settlers were soon killed. We also know that some years later, Norsemen also visited Hudson Bay.

In 1497, the English explorer, John Cabot, came to Newfoundland. There, he met the Beothuks — a tribe now extinct. Later, in 1501, the Portuguese explorer Corte Real visited the coast of North America.

The first serious attempt to settle in what now is Eastern Canada was made by Jacques Cartier, from France, between 1534 and 1541. His first landing was in the Baie des Chaleurs (New Brunswick). Later, he discovered an inland highway — the St. Lawrence River. He saw the stockaded village of Stadacona (Quebec City), and another community of about 1,000 souls at Hochelaga (Montreal). The people he found ate fish and corn-bread — evidently, they were agricultural native tribes.

Another early visitor was the English explorer Frobisher, who met Eskimos in 1576, while sailing through Arctic seas, in a vain effort to reach China.

Cartier wrote that he found friendly but half-frightened, half-naked and destitute aborigines. They were smoking tobacco when he met them to give them presents. It was Cartier's first view of tobacco smoking. The Indians palavered for a long time — both sides hampered by the lack of an interpreter. They danced and then tried to frighten Cartier away by dressing up like devils. Then, the explorer saw a bunch of scalps drying on frames and knew the Indians meant business.

When Samuel Champlain arrived in 1603, he found that Hochelaga had disappeared. The settlement of Port Royal was founded by them in Acadia, in 1605; the first "habitation" was built at Quebec City in 1608. Meanwhile, British settlers were establishing themselves in Newfoundland; Hudson was discovering the Bay named after him.

A period of about 33 years of exploration followed in Canada — named, incidentally, after a Huron word meaning "stockaded village." Champlain sent Nicolet to Wisconsin in 1634; Maisonneuve founded Montreal in 1642.

(Continued on p. 5, col. 1)

EDITORIAL

† P. F. Pocock, Archbishop of Winnipeg

THE Indian Record is now entering into its 20th year of publication. Congratulations are in order. Published on a skimpy budget in 1938 as the voice of 75,000 Indians scattered from one end of the country to the other, its survival to this day can be attributed to the perseverance of its sponsors, the editor who has kept it alive and built it up for twenty years, the mission-minded Bishops and Priests who have contributed money, time and enthusiasm to its growth and the Indians themselves who have grown with it, see in it a true mirror of their own lives and an instrument to make their ideas known to government and to the general public.

In the beginning the Record offered little hope of survival, today it is a necessary feature of Indian and of Catholic Indian life.

The hierarchy of Canada have a special reason for rejoicing as the Record fulfills with ever greater maturity its role as guide and counselor to the Indian population, with particular stress on problems of education and of social welfare.

The Record is, in fact, the official organ of the Catholic League of Canada, the form of the lay apostolate that has been most highly approved by the bishops of Canada for Catholic Indians.

The greater the influence of the Record, the stronger the League which can be such an excellent means of applying Christian principles to the problems of Indian life.

The Record now seems assured of survival. Its influence is assured by the constant high quality of its past performance. It deserves to be circulated more widely amongst the Indian population and those who are interested in the welfare of these fellow-Catholics and fellow citizens.

N.A.I.B. PRESIDENT NOW 65



Mr. Andrew Paul, President of the N.A.I.B., shown above with a Squamish chief, celebrated recently his 65th birthday. Congratulations . . . and long life!

Classing of Indians As Canadian Citizens Labelled Offensive

Angry Iroquois, last October, accused Immigration Minister Pickersgill of attempting to submerge Indian identity and culture. Their criticism followed his address at a dinner following the Feast of the Dead burial ceremony on Tabor's Hill.

"If the Indians are to have a rightful place in society and a better standard of living, the Indians of the next generation must earn their living in new ways and new places," Mr. Pickersgill said. "It is as necessary for you to do your part as we are trying to do ours. Your children must take advantage of educational opportunities to be able to earn a decent living."

The 300 Indian guests listened quietly to Mr. Pickersgill and applauded politely.

Many of the Indian chiefs, however, clustered around Mr. Pickersgill at the end of the banquet and some engaged in a heated discussion with him.

Indians Disagree

William Smith, assistant secretary of the Six Nation Confederacy, said later he told Mr. Pickersgill he did not agree with his sentiments.

"The Government is trying to integrate free people who stand to lose their identity if they succeed," Mr. Smith said. "We have always upheld our confederacy and treasure it. It is offensive to class us as Canadians; we would not gain anything by it. We hold something greater."

In his speech, Mr. Pickersgill expressed the hope the time would come when the superintendent-general of the Indian Affairs office, a position he now holds, will be abolished.

Mr. Pickersgill said the Indians would be much better

satisfied with the rights of Canadian citizens. "We should co-operate as one people and one country," he added.

"Indian children are just as well endowed by the Creator as white children. Some Indian children are stupid, but so are some white children. Some white people are geniuses and a few Indians are geniuses," Mr. Pickersgill said.

"This helps us to appreciate our Indian friends, whom we know better. We are responsible for our Indian brothers and sisters who were here before us and we intend to respect all their rights and privileges," he told the assembly.

Mr. Smith Speaks

"The Government wants the Indians to share the burden of the national debt although Indians had no part in creating it," Mr. Smith said.

He said the ultimate goal of all Indians is to protect the rights of their future generations. "We must carry on the responsibility for other generations by keeping the lands granted under the permanent treaties by our forefathers."

New treaties and adjustments in existing treaties do not represent the Indian viewpoint, he added. "They shouldn't discard the old treaties. We have our national citizenship, culture, political system and we treasure them," said Mr. Smith.

(Globe & Mail, Oct. 22, 1956)

Blue Quills Students Win Awards In Poster Contest

ST. PAUL, Alta.—Again, in 1956, the quality of posters submitted by pupils of the Indian and Metis Schools, as a result of the annual contest conducted by the Alberta Tuberculosis Association, was excellent. Some 300 posters were examined by the judging committee. Total prize money amounted to \$211.25. Those participating in the prize money were as follows:

Blue Quills School, St. Paul, Alberta: Vivian Cardinal, Francis Whiskeyjack, Ennis Cardinal, Ned Namenook, Mary Cardinal, William Half, Martin Makokis, Wilfred Large, William Shirt, Lawrence Large, Lawrence Bernard.

Saddle Lake Day School, St. Brides, Alberta: Wayne Houle, Christine Cardinal, Noah Cardinal, Louis Moosewah, Howard McGilvry.

Cold Lake Day School, Beaver Crossing, Alberta: Henry Janvier, Bernadette Janvier, Edith Jacknife, Albertine Janvier, Marlene Blackman, Lydia Janvier, Joyce Jacknife, Adelaine Janvier, Evangeline Janvier, Annie Minoos.

Entries were received from Bocket in the southern part of Alberta to points as far north as

Fort Chipewyan, in the Indian Poster Competition, which is part of the health education of the Alberta Tuberculosis Association, financed by the sale of Christmas Seals. The Poster Contest is invaluable in health education, in that it encourages good health habits, which in turn assist in combating tuberculosis, as well as providing an outlet for the artistic talents present in the Indian and Metis boys and girls.

PLEASE NOTE!

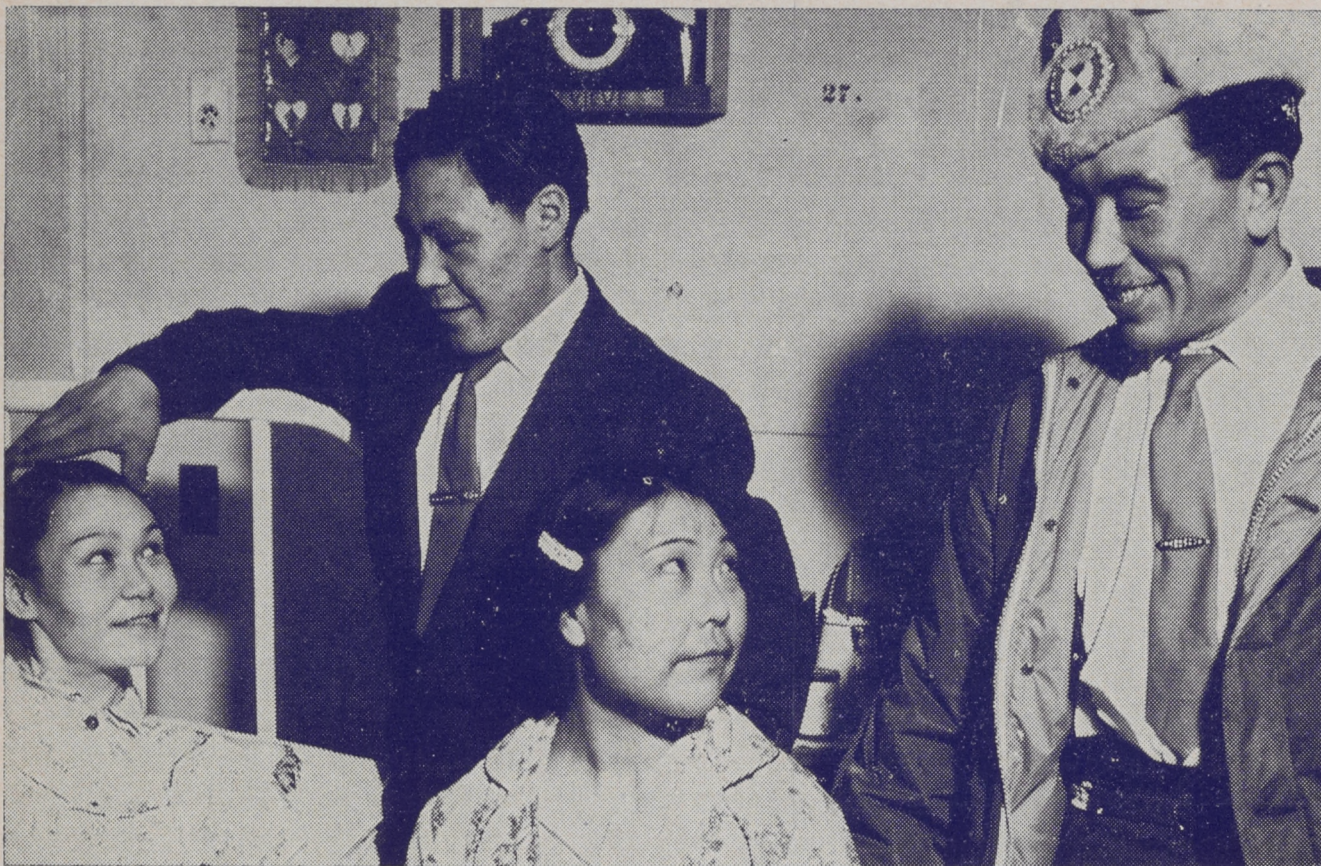
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ALL IN A MORNING'S WORK



The Chaneiliak Mission's most faithful altar boy earned his award not only by devoutly serving Mass and other services in the Church but by carrying wood through the snow, and other outdoor chores. Father Paul Linssen, S.J., is pastor at the Mission which is one of many conducted by the Jesuit Fathers in Alaska. (NC)



The men travelled more than 1,000 miles to visit their wives.

Winnipeg
Tribune
Photo
and
Report

Four Eskimos Are Happy Again

BRANDON — Two Eskimos, separated from their wives by tuberculosis, were visiting the Brandon sanatorium after a long journey from the Northwest Territories made possible through the courtesy of the RCAF and money they saved while working on the Distant Early Warning radar line in the Arctic.

The two happy men were spending all the time possible with their wives, one a bed-ridden patient hard hit by the disease.

Genevieve Oweelar, 22, has been a patient here since November 1953, following confinement at the central tuberculosis clinic

in Winnipeg. In all that time, she had not seen her husband, Narparuk. She cried when he visited her for the first time.

Mary Mineeyowak fell prey to the disease in August 1955, and after a month's confinement at Selkirk, was sent to the sanatorium here. It also was her first

visit by her husband, Jimmie, since her illness.

Jimmie and Narparuk, who live at Coral Harbor, on Southampton Island, started out the long trip from the joint Canadian-American DEW line construction site at Fox Base, deep in the Northwest Territories, on an RCAF plane. From Churchill, Man., they took a Canadian Pacific Airways plane for the 610-mile trip to Winnipeg. From there they travelled by CPR train to Brandon.

Edward Locke Receives Indian Rehabilitation Officer Appointment

Edward Locke has been appointed Indian rehabilitation officer by the Sanatorium board of Manitoba.

A war veteran, with experience in provincial welfare work, Mr. Locke lived in north and central Manitoba, and for the past two years has made Dauphin his welfare department headquarters.

Plans to help make life easier for handicapped Indians are sponsored by the federal department of citizenship. Present teaching services and technical training will be extended.

In the beginning the extended rehabilitation service will concentrate on assisting the 500 tuberculous Indian and Eskimo patients at Brandon Sanatorium, Clearwater Lake Sanatorium and Dynevor Indian Hospital. As circumstances permit, the service will be extended to include all handicapped Indians.

The improved program is sponsored by the department of citizenship and immigration, Indian affairs branch and the Indian health services division of the department of national health and welfare.

Two rehabilitation homes have been opened in Winnipeg, February 1.

The boys' home is located at 825 Broadway; the girls' home, at 511 Dominion St. Both are under Protestant auspices.

Priest's Fate Still Unknown

The fate of Father Joseph Bulliard, 41-year-old Oblate missionary who, according to Eskimos drowned near his Garry Lake mission last fall, is still not known.

An RCMP aircraft from Churchill which set out Jan. 12 for Garry Lake, 500 miles northwest of Churchill to check on the report, reported that it had been unable to reach the lake because of bad weather.

Father Bulliard was reported to have drowned in the lake near his mission last fall. Eskimos who travelled to Gjoa Haven at Christmas time told this story.

Father Henry, O.M.I., relayed this information to Churchill, Man.

R. I. P.

North Council Approves Drinking

OTTAWA — A recommendation that Indians and Eskimos of the vast northland be given limited drinking rights for the first time was given final approval by the Northwest Territories Council Jan. 23, as it ended its 12th session.

The unprecedented step on the native liquor question was taken in an amendment to the territorial liquor ordinance — equivalent to a law — which, at the same time, generally tightened the law for drinking infractions.

Beer Only

When the new provision becomes effective, Indians and Eskimos across the north will still be unable to buy spirits by the bottle or beer by the case.

But those of legal age will be allowed to drink beer in the few licensed premises existing in the territories.

No Liquor Permits

Council also agreed that effective immediately, no more liquor-beer purchase permits will be granted Eskimos who qualify for them by abandoning their nomadic life of hunting and trapping to adopt the white man's way in settled areas. About one dozen Eskimos now have such permits, the only natives with drinking rights, and they will be permitted to keep those rights.

Territories Commission R. G. Robertson prorogued the session on council advice that the next meeting be held at Frobisher Bay, June 17.

IMPACT . . .

(From p. 2, col. 3)

The Missionaries

During most of this early period, the only settlements built were small outposts erected for the very profitable fur trade — the motive that brought most of the explorers who visited the interior. While Britain was sending colonists to New England, France did very little to settle "La Nouvelle France."

The early contact with the explorers had little impact on the Indians or their way of life. However, several devoted Jesuit missionaries were bold enough to leave the protection of the stockaded village of Ville Marie (Montreal) to go and live among the Huron Indians in "Huronie" — Canada's garden country, between Lake Erie and Lake Huron.

In 1630, the Iroquois overwhelmed and massacred most of the Hurons who fled to Quebec under the protection of their missionaries. Then, the Iroquois occupied a central position, preventing French expansion southward. Hence, the French were unable to settle in Vermont or in New York State.

The tragic Iroquois-Huron warfare has been described as a cause of mutual destruction leading to the practical suicide of the Indian nation. Their natural enmity and rivalry for territory was used as a military weapon by both French and English colonists — another tragic example of the impact of a "superior civilization" on a stone-age culture.

In 1689, the Iroquois were bold enough to swoop down on the French settlement at Lachine during a thunderstorm, killing 200 persons. In 1693, Frontenac led the first of two avenging war parties made up of French soldiers and Indian allies. He massacred the Eries and the Andastes and brought away 120 more to be tortured to death.

...This taking of revenge upon the Iroquois allies of the British did nothing to help the cause of civilization.

There still was little organized effort at establishing a colony, however. Most centres were mainly fur-trading or military posts. The few French settlers along the rivers lived in a land of fear for almost a century.

Establishment of a Colony Proper

Early in the 18th century, the religious orders, mainly the Sulpicians and the Jesuits, took over the first "seigniories," or colonies. By 1711, there were 91 seigniories opened to colonization while the Indians were being pushed back and the forests cleared.

And as civilization and permanent colonies moved up the rivers, the fur traders moved farther afield, seeking mainly the fur of the otter and of the beaver.

The explorer LaVérendrie travelled westward in 1736, but most of his party was massacred by raiding plains Sioux at Lake of the Woods.

No doubt, in the west, LaVérendrie witnessed the Indians of the plains pursuing the same senseless inter-tribal

slaughter that was slowly spelling the doom of their race.

But there was little peace anywhere for under the French regime in Canada the poor settlers were living in a perpetual state of warfare. They were the victims of raids and massacres as they fought the attacks of the aborigines on the one hand, and the British settlers on the other.

Indians fought on both French and British side. At one time, there were 30,000 in the service of the French. Both sides kept them supplied with firearms, clothes and liquor — almost all of them drank too much.

Early Education

During this period, the missionaries attempted some education of the Indians. The Jesuits set up at Caughnawaga a "reduction" based on the Jesuit missionary method used in Paraguay but without the same military apparatus used in the South American jungles.

The missionaries also tried to stop the sale of liquor to the natives. But they were caught in a squeeze between the government and the fur traders. The traders exchanged fire water for costly furs, and the government cared little for the natives' welfare or education, regarding them merely as potential soldiers.

During the period, there was also a certain amount of inbreeding, but little marrying.

Pontiac

Only a few Indians showed a capacity for leadership. One who stands out is Pontiac, who, after the French were beaten in 1763-64, tried to organize a confederacy to win support of the French regime in the colony to push back the British. The Indians had the impression the British would take over their territory. But the plan misfired.

Another leader, a Mohawk named Joseph Brant, or Thayendinaga, in 1783, led the Mohawk "loyalists" into southern Ontario after the United States war of Independence.

In the West, the Indians were not greatly edified by the rivalry of the Hudson's Bay Company and the Northwest Company for the fur trade. No doubt, too, they resented Lord Selkirk's settlers who came down from Hudson Bay to settle along the Red River.

However, settlements were few and the main contact with the Western Indians was through the fur trade. And here, as farther east, the traders' "fire-water" was more popular than the red blankets and kettles they issued in trade.

There was a great deal of blood mixture in the West, but also many more marriages. The French "coureurs-de-bois" sired a great number of Metis (half-breeds), but generally they lived permanently with one woman, awaiting the day priests would come to validate their marriages. (Such weddings are permitted by Canon Law.) The couples anxiously awaited the arrival of the priest who came later to solemnize their wedding and the baptism of their children.

Missionaries who later arrived at Winnipeg, along the Saskatchewan, Assiniboine, Athabaska, Slave, and Mackenzie Rivers found, here and there, Indian children with French names. The "coureurs-des-bois" were really the persons who first brought Christianity to the inland tribes.

The trading post managers with their European staff, mostly Scots, also did their share of siring of half-breeds. In a way, they were in a better position to offer hospitality to missionaries of their faith. Hence, we have today, solid blocks of Protestant Indians in areas surrounding Hudson's Bay posts.

The Railways

The most staggering impact of white on Western Indian came through the opening up of the railways — first in the United States, and later in Canada.

For when the railways crossed the United States, the buffalo, cut off by the rail lines and depleted in numbers, stopped coming to Canada. Thus, the plains Indians lost their economic mainstay.

The Canadian railways speeded up the process. They opened up the West to white men who joined the Indians in indiscriminate slaughter of the frightened buffalo.

Generally, however, peace prevailed in the Canadian West between white and red man, in contrast to the situation in the United States. One reason was that the Metis acted as shock absorbers between the westward advance of the white settlers and the Indian tribes. The Metis, who travelled the plains hunting buffalo, settled down when the buffalo were depleted. Their affinity and friendship was quite helpful in bridging the gap between cultures when the white men arrived.

Then followed the Treaties by which the Indians surrendered immense tracts of land, keeping the reserves for themselves.

However, some Indians, mainly Cree, began to resent the restrictions imposed on their nomadic way of life by the coming of the railway, the depletion of the buffalo, the arrival of settlers and the Treaties.

The Royal Northwest Mounted Police sensed the situation and warned of the rumblings of an all-out Indian uprising. Their warning were not heeded.

The Metis were too few farther West to carry much weight in pacifying full blood leaders like Poundmaker, Big Bear, Imasees (son of Big Bear). The Western Indians of 75 years ago were not like the humble quarter-breeds of Southern Ontario who were "then selling out their savagery" at \$10 a year Treaty money.

The whole thing culminated in bloody uprising and the battle at Duck Lake, March 26, 1886. This was followed by engagements at Fish Creek, Cut Knife and, in May, the assault on the settlement at Batoche, Sask. By that time, the Canadian militia had caught up with them. The leaders were executed on the

(Concluded on p. 7, col. 1)

BIRTHDAY GREETINGS to "INDIAN RECORD"

BISHOP'S RESIDENCE
1306 Ridgeway Street
Fort William, Ontario

February 4, 1957

Rev. G. Laviolette, O.M.I.,
Editor,
Indian Record.

Dear Rev. Father,

Your splendid publication "Indian Record" has been coming for some time. I feel that some contribution should be made towards the expense of issuing your periodical. The enclosed will pay a few past and future subscriptions.

Wishing the "Indian Record" success, I remain,

Very sincerely yours,

† E. O. JENNINGS,
Bishop of Fort William.

BISHOP'S HOUSE
The Pas, Man., Canada

February 3, 1957

My dear Father Laviolette:

I have just received the January issue of the INDIAN RECORD, and I am happy to note that you are celebrating the 20th anniversary of the publication of your paper. Please accept my warmest congratulations for untiring work as editor, in spite of your many other occupations.

It is generally acknowledged that this publication accomplishes much good among the Indians, and renders invaluable service to the Missionary Fathers.

Along with my congratulations, please accept my best wishes for long life, and continued success. I enclose a donation — to help towards the realization of these wishes.

Fraternally yours in O.L. and M.I.,

† Paul DUMOUCHEL, O.M.I.,
Vicar Apostolic of Keewatin

● THE NEXT ISSUE of the "Indian Record" will feature VOCATIONS. A special report on St-John Junior Seminary (Fort Alexander, Man.), will be featured.

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Pointe-Bleue Homemakers Convention Features Social Welfare And Co-operation



Among the delegates attending the convention, August 1, 2, 3, 1956 were: Mesdames Casimir Vollant, Bersimis; Tom White, Oka; Ernest Cree; Paul-Henri Picard, Lorette; Michael Scott, Maniwaki; Miss Dorothy Scott; Madame Amable O'Djick; Miss Marie-Jean O'Bomsawin, Pierreville, Mesdames Louis Hannis; Jean-Baptiste Condo, Maria; Georges LaBillois, Restigouche; Noel Metallic; Howard King, Notre-Dame du Nord;

Charlie McBride; Peter Hunter, Hunter's Point; Agnes Michel, Sept-Iles; and Bastien McKenzie.

They are shown here with the staff of the Indian Agency, of the Catholic mission and of the Indian Health Services. The convention sponsored a well-attended handicrafts show. See p. 8 of this issue.

(Photo Chabot-Roberval)

Church Mission To Be Monument

DUNVEGAN, Alta. — A Roman Catholic mission at Dunvegan Crossing, 300 miles northwest of Edmonton, is being restored as a monument to earlier days in Alberta. Work on the mission began in 1883 and historians say it is "the oldest hand-hewn church in the north."

The Alberta government pledged \$500 towards repairs to the abandoned log church's roof, doors and windows, and interested parties in this Peace River country are attempting to get the work done.

Perched on the north bank of the Peace River, the dilapidated shell of the once-sturdy house of worship stands with its doors open, its roof sagging, an eerie reminder of Dunvegan's past as a main outpost of the North West Company's fur-trading route to the north.

Marked by Cairn

Not far from the church, which served Northern Beaver Indians from 1885 to 1903, explorer Alexander Mackenzie paused on his journey into the northwest. A cairn now marks the valley lookout where the adventurer stopped.

Bishop Grouard, one of Northern Alberta's pioneer missionaries, decorated the church with paintings, including one he did himself on a large moose skin.

When the mission was closed in 1919 because of the dwindling Indian population in the area, the moose skin painting was removed to the town of Peace River. It was later lost in a fire.

Names Remain

Today, all that decorates the old structure are names and addresses from almost every province of Canada and many parts of the United States, inscribed by visitors on the rough walls and pillars. One of the pencilled markings, which date back to 1935, is by a visitor from India.

After it was abandoned as a mission, the church served for several years as a house, a granary and a gas station.

The church site, along with five acres surrounding the mission, later was turned over to the government by church authorities in the hope that restoration work would be carried out and the area around the church designated as a provincial park.

B.C. Indians Threaten Boycott

British Columbia Indians have chosen a modern weapon in their latest "war" on the palefaces.

It's the boycott.

They are threatening to use it when B.C.'s 1958 centennial celebrations are held.

They say the celebrations cannot be successful without the appearance of their tribal chiefs in the colorful costumes of the past.

The boycott threat was revealed last October after leaders of the province's 36,000 Indians pow-wowed with Premier Bennett and his cabinet in Victoria.

Andy Paull, president of the North American Indian Brotherhood, told the cabinet the Indians would not join the celebrations until the government meets with tribal leaders to settle disposition of Indian lands.

The Question Box

Separation in Marriage

If a man treats a woman cruelly, may she separate immediately from him?

The Canon Law of the Church is a bit more severe on this topic than many people think. If the cruelty is certain (not merely imaginary or petty) and if there is danger to the innocent party in delaying, then the separation may be made at once. But in ordinary cases these two elements are not present, and consequently there may not be any separation until the permission of the Bishop has been asked and received.

Matrimony is a Sacrament, and hence the Church has full right to decide matters pertaining to its rules and manners.

IMPACT . . . (From p. 2, col. 3)

gallows — and the old Northwest came to an end.

This, fortunately, was the only bloody episode in the settlement of Canada's West. It contrasts markedly with the wars of extermination waged by the Americans against the Sioux, Comanches, Apaches, Cheyennes and other tribes of the West.

Coast Indians

Spanish and Russian captains made occasional landings on the west coast. James Cook found the Indians quite friendly during his visits 1776-88. They stripped every bit of iron his landing boats carried and in return supplied Cook with food.

George Vancouver who, in 1792-94, reached the coast while trying to solve the old problem of finding a northwest passage by going from west to east, was not allowed to land by hostile Indians.

Other discoverers came from inland. David Thompson contacted the Kootenays in 1793, but did so against the will of the Peigans, of Southern Alberta, who were unfriendly with the Kootenays. They didn't want the guns and other supplies Thompson carried to go to the Kootenays, but Thompson tricked them.

Alexander Mackenzie was well received when he came in 1793 through the Peace River, reaching the Fraser river and ending up in Bella Coola where everybody feasted splendidly on salmon. However, travelling south towards Vancouver, he received a less friendly reception from coast Indians.

Simon Fraser, in 1808, came down the Thompson River from Fort George to find the Cordillera Indians using horses. Then, he followed the Fraser River to what now is New Westminster where he met more hostile Indians.

**Our monthly feature
"The Government of Canada"
will be continued
next month.**

Father Renaud's Monthly Letter

Ottawa, February 6, 1957.

Dear boys and girls:

Winter rolls along slowly in this part of our country, with nice sunny days that must be the answer to skiers' prayers. Oh! to be young again and not have so much work at the office!

In the previous issue of the Record, did you read about the discovery of a 700-year-old Indian Fort at Corunna, Ont. I wish I had known that story even just two weeks ago. It so happens that I went through that particular town on January 23, on my way to Brigden, just a few miles away where the 7th annual Lambton County Folk School was held.

A dozen or more farmers and their wives, from different parts of the county are invited to spend four days together in a big farm-house, to discuss problems that interest them as Canadians. They meet and live as "folks," not as Mister or Mistress So-and-So, even though they may not have been acquainted before. They share the house-keeping chores, take turns at washing dishes, etc. But most of the time is occupied studying together such things as community life,

co-operatives, television, neighbour relations and many others.

I was invited to this particular one because these folks wanted to know more about those other "folks" called "the Indians." So, I went and told them as much as I could in the four days that the Folks School lasted. You have no idea how much they were interested and, literally, fascinated.

I only wish there were thousands of such Folk Schools held in Canada at which people would learn about the Indians as "folks" and in which real Indians participated. Then there would be no more misunderstanding, no more looking-down, but everybody would be proud that the Indians are "no longer vanishing."

André Renaud, O.M.I.

LETTER TO THE EDITOR

Medical Treatment for Indians

by LEIGH ANTONE, Indian Defense League

In a recent dispatch Dr. P. E. Moore, Director of Indian Health Services, claims that "public health services for Indians are purely voluntary." In the struggle for control of North America the Indian held the balance of power. The British asked the Indian for help. Records in Makers of Canada will be found that the Indians bore the brunt of the battle. In return, treaties were made guaranteeing them protection. Article XL of the capitulation of Montreal provides: "Indian allies of his most Christian Majesty, shall be maintained in the lands they inhabit." The Royal Proclamation of 1763 is the result of the Indians' services to the British interest.

The so-called Reservations are often misunderstood. The quality of Indian ownership to lands has always been recognized by the British as the undisturbed possessors of the soil from time immemorial. The Indian's right of occupancy has always been held to be sacred: something not to be taken from him without his consent, and only upon such consideration as should be satisfactory to him. It is clear without a shadow of doubt that these rights are not the gifts of an indulgent nation, as advocates of abolition would have us believe, but rights reserved by the Indian themselves.

"Dr. Moore said he did not think taxpayers in this part of the country would be happy about paying the bill for Indians having their babies or to receive treatment after they became drunk and smashed their cars." Protests were made to the Indian Administration against legalized sale of intoxicants to Indians. That legislation was passed over the Indian's protests, I presume, with increased revenue in mind. If the taxpayer is not happy about paying for treatment for drunken Indians smashing their cars, then he might demand that sale of intoxicants to Indians be repealed.

Dr. Moore seems alarmed at the striking increase in the annual expenditure on the health of Indians and Eskimos. I wonder if he would give us a breakdown, through the press, on the amount actually spent on the Indians and Eskimos and the amount spent in administration.

As for medical services, I might point out that discrepancies existed in the Caradoc Agency Muncy, Ontario. There used to be a resident doctor but he has been replaced by a nurse. In 1955 conditions became very grave in that Indians were refused medical aid by local physicians on the orders of the nurse representing Indian Health Services. This was brought to the attention of Dr. Moore and other officials of the Department at Ottawa. In May of 1955, a general council was held on the Oneida Reservation in which medical services were discussed. The proceedings were tape recorded and should a Royal Commission investigate the administration the recording will be available.

We appreciate the honest officials who are honestly working for the Indian's welfare to the limit of their abilities. They are, however, limited by the policies laid down and fenced in by the Department in which the administration is domiciled. We are grateful to members of the Opposition who fought for justice when the Indian question was up for debate in the House of Commons and calling for a Royal Commission to investigate Indian Affairs. We are grateful to the civil liberties section of the Canadian Bar Association passing a resolution calling for the formation of a permanent Committee to confer with the Minister of Citizenship and Immigration to study the legal status of the Indians, and to Professor F. R. Scott, of McGill University.

The Indian is not asking for charity. We only ask to have our treaties respected in accordance with democratic principles and the Atlantic Charter.



Petition To Queen Available In Commons

OTTAWA—Alberta's Indians, in a petition drafted for submission to the Queen that was stopped here, said they do not want to be forced to live in the "pale-face" world until they are ready to earn a living in it.

The text of the petition, sent by the Indian Association of Alberta to Governor-General Massey for forwarding to Buckingham Palace, became available here.

Mr. Massey subsequently turned the document over to Citizenship Minister Pickersgill as the cabinet member responsible.

Mr. Pickersgill told Parliament Feb. 8 the government does not intend to forward the petition, on advice by F. P. Varcoe, deputy justice minister, that he is not required to take "any action in respect of the matters petitioned for."

Sent from Calgary

The petition was forwarded to Mr. Massey by Calgary lawyer Mrs. Ruth L. Gorman, who said in a covering letter that it was decided upon at a special meeting by all the chiefs and representatives of the tribes of the Alberta Indians. It maintained that a 1951 Indian Act revision changed the Indian's status.

"By a special law that governs us," it reads, "we are barred the right to vote unless we will relinquish or abandon our treaty rights. This we do not wish to do."

Recalling that their ancestors signed treaties with Queen Victoria in 1876 and 1877 under which 100,000 square miles were turned over to the crown, they said they were guaranteed that "as long as the sun shall shine and the rivers flow" descendants would receive \$5 annually and permission to live and hunt on reserves set aside for them.

Under the 1951 revision "the definition of a treaty Indian has

been materially changed, so that Indians who from the signing of the treaty, up to 1951, were considered treaty Indians are no longer considered Indians, and as a consequence lose the privileges and rights that were fundamental to treaty."

Listing what it calls "vicious effects" of interpretation of the new act, the petition says:

"If any of our ancestors had white blood in their veins, or if our marriage customs varied from the white man's, or if any of our ancestors at any time signed for scrip, or if they did not properly join the tribe in a technical sense, we, their descendants, are now deemed to be non-Indians and are being ejected from our ancestral homes, the reserves.

"These ancestral homes were promised to us by your great-great-grandmother, whom we have always called 'our great white mother from over the seas' and with whom in good faith we signed the treaty.

"At the time of the signing of the treaty such things were never considered or contemplated as being a bar to signing the treaty and if they had been, probably no treaty could have been signed."

It says the Indians honored the treaties, lived on the treaty lands and, "as we promised," lived in peace. Many had borne arms to defend the Queen's grandfather and father.

"We feel that we are not as yet prepared or trained to enter the world of our pale-face brethren. It is our eventual hope that we

ARCHBISHOP POCOCK



Read, on p. 2, col. 1, Archbishop Pocock's editorial on the 20th birthday of the Indian Record.

Archbishop Pocock is President of the Canadian Catholic Conference of the Hierarchy.

may do so, but we do not wish to be forced out of treaty until we are ready. We fear for our children, whom we feel we cannot support and maintain at this time if we must leave our reserves.

"As loyal and devoted subjects who have no voice of our own, we are asking you to intercede on behalf of us, your humble subjects.

"We do not ask you to intervene or interfere with any court decisions. As our Queen, the final source of justice, and the descendant of that Queen with whom we signed our treaty, we only ask you to instruct your ministers to ensure that the treaty will be respected and preserved."

Mr. Pickersgill told Parliament on Feb. 8, the petition sets forth arguments already advanced and dealt with on other occasions and that he plans to reply to Mrs. Gorman himself.

CONTEST WINNERS

WHITEHORSE, Y.T. — In a written contest on Cancer Research conducted by the Cancer Society of Canada among the high school students of B.C. and the Yukon, the two prizes awarded to the Yukon students were both won by students from Christ the King Catholic High School of Whitehorse: Yvonne Curial got the first prize of \$20.00, and Josephine Jack got the second prize of \$10.00.

Josephine Jack is one of the graduates from the Lower Post Indian Residential School who came last September to Whitehorse to study at Christ the King High School.

Brandon Group To Discuss Indians

The position of the Indian in Manitoba and the relationship between English and French in Canada will be discussed at a conference of the Canadian Council of Christians and Jews, Brandon Chapter, at Brandon College, Feb. 16.

Conference leaders include Frazer Earle, regional director of the Canadian Council of Christians and Jews, and Jean Lagasse, consultant to the Manitoba department of agriculture and immigration. Miss Elaine Fraser is chairman of the planning committee.

New Chief Elected At Tsawwassen

The election of the chief of Tsawwassen Reserve was held at the home of Felix Williams, on December 12.

The new council is composed of Chief Russell Williams, councillors Simon Joe and William Jacobs.

Russell Williams, the new chief, is the son of Isaac Williams. He has been working in the United States and is returning home in the early New Year.

HOBBEMAS . . .

(From p. 1, col. 1)

those concerned took scrip. In the cases involving scrip there have been only three appeals, one in Saskatchewan and one in Manitoba.

A number of representations including one from the Alberta bar association have called for the repeal of section 12 and these, together with a petition to the Queen from the Indians themselves are filed away in the desk of Hon. Jack Pickersgill who, this week, is in Newfoundland. In his place to face any questions from the opposition will be finance minister and Acting Immigration Minister Walter Harris under whose auspices the 1951 amendments were put through parliament.



The Pointe-à-Blanc Homemakers' Convention, last August, featured Indian handicraft of the highest quality. Miss Berthe Fortin, social worker for the Quebec Indians, organized the convention. (Photo Chabot-Roberval)